2:Evans-Pritchard E-5 (1936) 1949
FL11 Loo FL11

control the senior lineage of the clan sacrificed to the sacred spear of the clan and pointed it towards the enemy before tribal war.

There were also a number of ritual experts. The most important of these, and the most important tribal figure among the Loo, seems to have been the *jobido*, who in the language of African literature would be described as a tribal medicine-man or witchdoctor. There was one of these functionaries in each large tribal segment but one in a tribe was generally more influential than the others and a tribe requiring the services of an exceptionally famous *jobido* might ask for them even if he lived in a distant tribe. His functions, which tended to pass from father to son, are said to have been to divine the fortunes of war, to curse the enemy, and to make magic to secure victory and the safety of the warriors. He kept his *bido*, war magic, in horns in a granary. He did not himself accompany a raid but in return for his ritual services he received part of the spoils and according to some informants was entrusted with its division. Consequently he was a wealth, man of substance. The *jobido* was also, at least sometimes, the *jobwoth* or *mon bwoth*, the rainmaker, while at other times the rainmaker seems to have been a different person to the *jobido*. Rainmakers among neighbouring Burun peoples were also appealed to. It is also said that the people had to wait permission of the *jobido* to sow and that he had ritual functions in cases of homicide within the tribe and that he was a peacemaker who could intervene in a fight by dragging his leopard skin along the ground between the two sides.

4

In each tribe there is a dominant clan or lineage. The characteristics of a Loo clan are much the same as those I have described for the Nuer.

The Loo clan (*dho ot*) has a lineage structure, which means that every member of it can trace his exact genealogical relationship to every other member. Lineages (*dho wat*) are differentiated by adding to the name of a clan or of a larger lineage the copulative *wa* and the name of a smaller branch, as among the Lango, e.g. *Jowijo wa Jokayida* are the Jokayida major lineage of the Jowijo maximal lineage of the JoAlego clan. Collateral lineages are sometimes said to be *kanyigo*, presumably from *nyiaka*, co-wife, to one another.

These larger clans associated with tribal territories are not always exogamous to-day, though they are believed to have been so in past times. It would be confusing to speak of two groups identical in their structural features by different terms because maximal lineages cannot intermarry in one and can intermarry in the other, so I use the word 'clan' for both, having stated a qualification to the accepted use of the term. Marriage is generally forbidden within the clan but it is recognised that the distance between maximal lineages may become so great, both in lineage-distance and through political and social separation, as to allow intermarriage between them. This has happened in the JoAlego clan of Alego where two main lineages, the Jotieje and the KaDenge quarrelled and now intermarry sometimes. On the other hand marriage is not permitted within such big clans as the KaNyikal of Seme, the KaRacuonyo of Karacuonyo, and

10: Roscoe 36-9 (ca. 1950)1915
FL11 Loc FL11

pay the fine, and from the amount the judge takes a portion for himself and passes the remainder to the successful litigant.

Making peace between sections of the tribe. Should there be a quarrel between two sections of the tribe and a desire be felt to end the strife, the chief of one section goes to the chief of the other with a few of his principal men, and they spend the afternoon and night together discussing the difficulty and finally coming to terms. The following day a goat is killed, some of the contents of the stomach are smeared over the chests of those present, and a little of the meat is pounded in a mortar and eaten as a sacred meal to ratify the terms of peace. As they eat the meal, they promise to live at peace, the form of oath taken being "By the dead dog."

Theft. Cattle lifting is the most common form of serious theft. Men seek to steal cattle from members of the same tribe living at a distance from their own district, because the animals stolen can thus be more easily secreted. A man who intends to rob a kraal first visits the place with his son in order to work magic and to make his preparations. He takes with him a number of sticks pointed and prepared for the magic, and indicates certain spots to his son, who drives a stick into the ground at each place. These are magical sticks which cast a spell upon owners of cattle. The magic is followed up at night by the man's going to the kraal, opening the gate and driving away the cattle while the people are sleeping. Should the animals make any noise or prove stubborn and refuse to leave the kraal, it is a sign that the owners have received some intimation of the intended theft and have taken precautions to make more potent magic to frustrate the robbery. Under such circumstances the cattle-lifter beats a hasty retreat before he is discovered and captured, as he knows that he will receive no quarter, but will certainly be put to death.

Chiefs possessing large herds of cattle take the precaution to keep a supply of powerful medicine over the gateway leading into the kraal, and also place it in various parts of the kraal so that, when a thief enters the kraal, he loses his strength, is unable to walk and so is captured and put to death. A successful cattle-lifter soon becomes a noted man

19:Wilson E-9 (ca. 1950) 1960
FL11 Lue FL11

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Okech decided to marry the successful but his wife adamantly refused to agree. Okech beat her severely and she ran home to her parents where she remained for several weeks. Her sister, Apolo, continued to live in the village and by now cohabited openly with the husband as if they were man and wife. The wife eventually returned and made an effort to accept the situation as it existed. The husband built Apolo her own house as the second wife (*opachiew*) in the customary place in the homestead, but had not paid bride-wealth. In fact, he had not completed (*rieu*) bride-wealth of the first wife, which added tension to the situation.

All appeared to go well until one night Okech returned from a beer party and abused his wife. What was more serious, he went to the hut of Apolo to sleep although it was the customary period of the month when he should have gone to the house of his first wife.

Early the next morning, the wife visited the mother of my informant and insisted that she accept as a gift her cooking pot and other household utensils. Her excuse was that she had bought new ones. She returned to her house where she packed the utensils and sent Apolo to carry them to my friend's mother. Meanwhile, Okech was sleeping.

She then hanged herself from a rafter in her hut. The noise of her strangulation awakened Okech, who cut the rope and made frantic efforts to revive her with water and to come the body in the customary Luo manner. His wailing brought his brothers and relatives from their homesteads nearby.

When Apolo returned she was confronted by the irate brothers of Okech who accused her of being a witch who had brought *chira* to the village and to the lineage. They beat both Okech and Apolo and drove them from the homestead. The hut in which the woman had hanged herself was then immediately destroyed.

Apolo was not allowed to enter the homestead of her father who, with his sons, drove her from the clan area by thrashing

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

schooling of wives, but modern young women sometimes rebel against this ordered régime, choosing rather to do as they please in their new homes.

Since the introduction of the plough, the part played by men in the cultivation of the fields has greatly increased. Clearing and ploughing are now done by men, but planting and harvesting are still carried on largely by women.

Women's organizations. In the past, women's activities were limited in number. Apart from the communal dancing parties in which they took a great pride, there existed among certain related families councils to settle disputes and misconduct among women. This communal organization has tended to become weaker with the growing family individuality introduced by modern conditions.

While Christian influence has increased their freedom by releasing women from tribal prejudice and by widening the horizon of men's views, pagan women are still hampered from taking an active part in modern economic and social activities.

Women's organizations range from small religious groups to registered co-operative societies. The management of the co-operative societies is largely in the hands of Christian women. They are thus more progressive than their pagan neighbours, although the gap is rapidly narrowing owing to the influence exercised by Christian women upon the other women in the community.

The changing economy. Before the introduction of a money economy, the garden formed the basis of the economic life of women. Their transactions depended on garden produce which they bartered in exchange for live animals. The more industrious and economical thus acquired considerable wealth, supplementing garden

[Text continues on p.55]